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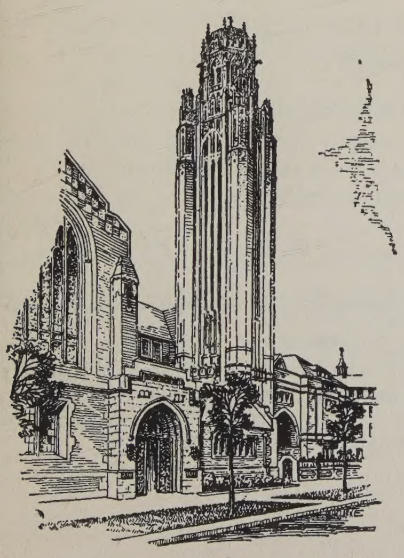

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXX JANUARY 1940 NUMBER 1

THE PSYCHIATRIST CHALLENGES THE MINISTER

By ANTON T. BOISEN

[*Dr. Boisen is Lecturer and Research Associate in the Psychology of Religion and author of "The Exploration of the Inner World."*]

AMONG the various principles of personal counseling there is none regarding which psychiatrists agree more generally than in the matter of the noncondemning attitude. We are told that the counselor must never permit himself to be shocked or to show by word or sign that he disapproves of what his patient has done. Some even go so far as to say that there must be no moral judgment and that the minister of religion, by reason of the fact that he is a guardian of morality, is disqualified for the task of personal counseling. The psychiatrist thus challenges the minister of religion in a very important phase of his traditional task. That challenge calls for careful consideration.

In seeking light upon this problem there is no better starting-point than what we are told of Jesus' treatment of Peter. I am thinking particularly of the incident in which Jesus said to Peter, "Thou art Peter and upon this rock I will build my church." When one stops to think, these words seem strange. Peter, as the gospels picture him, was anything but a "rock." He appears as impulsive and unstable. He was always going off half-cocked. In fact, his frequent appearance in the gospel narrative is due to his peculiar capacity for "putting his foot in it." He was a maker of news. We see him attempting to walk on the water, then getting frightened and beginning to sink. We see him telling Jesus what to do and getting severely rebuked. We see him in the transfiguration scene talking without stopping to think. We see him in the Garden of Gethsemane valiantly drawing his sword and cutting off the ear of an insignificant servant of the high priest.

The discrepancy is so great that some would explain the characterization of Peter as the "rock" in terms of the desire of the early church to magnify the importance of its titular head. However that may be, we may see in this incident an exemplification of a principle which is of cardinal importance in all effective per-

sonal counseling. I refer to the capacity to see past the blunders and mistakes of the present to the unattained but attainable possibilities of the person we are trying to help and to kindle in him a new faith in himself.

It is very clear that Jesus was not blind to Peter's faults. No one saw them more clearly. He was even able to foretell just how Peter was going to act in time of crisis. More than that, he did not hesitate to point out these weaknesses to Peter and to do so without glossing them over. Neither did he attempt to disguise his sorrow over these weaknesses. They hurt him and hurt him deeply. At the same time he saw something else. He saw these very faults as the reverse side of possibilities.

There comes to my mind in this connection a story which President Coffin used to tell of a woman in his first church who said that she had not sinned for seven years. One New Year's she came to him and offered to take a class in the Sunday school. After about six weeks she came back and asked to be relieved of the class. Her explanation was, "If I keep that class any longer, I'll get mad and sin." There is a kind of goodness which consists in not making mistakes and in avoiding mistakes by not trying difficult things. Peter was not that kind of man. His faults were due to his daring; his mistakes, to his readiness to attempt the impossible. Jesus recognized this and saw in the unstable Simon the man who would some day be able to stand like a rock in a storm.

Because he recognized the man that was to be, Jesus gave Peter a new name. That means that he gave him a new role, a new conception of himself. Among those who are mentally ill, particularly among those whose illness represents a desperate attempt at reconstruction, the uppermost question is, "Who am I? What is my place in the world?" Their ideas are often very bizarre, but we are beginning to recognize the profound significance of this question. The idea of the self may be regarded as the nucleus of the personality, and the personality grows much as the body grows through the introduction and assimilation of new material. In the case of the personality this new material is new experiences, and assimilation consists in the discovery of the relationship of the new experience to the organized experience. At the center of this organization, then, is the individual's idea of himself. What goes into the making of his personality must be consistent with the role which he conceives himself to be playing. Herein is a consideration of greatest importance in personal counseling.

Mr. Frank Buchman is one of the most successful personal counselors I know. He makes constant use of this principle. He is a keen judge of men, able to size a person up quickly and accurately. His usual approach is to look first for the potentialities and to paint a picture of the man that ought to be. He may then raise a question as to how these possibilities are to be attained, or he may wonder just what is standing in the way. That, I think, is what Jesus did in giving to the unstable Simon a new name. He was giving him a new idea of himself, a new role in life around which his character was to be built.

We may notice that the transformation did not take place all at once. Peter continued to make mistakes. The culminating failure was his denial of his master. Here again the failure was due to his venturesomeness. He had followed Jesus into the court of his enemies. This was for him far more daring than the attempt to walk on the water. But here also he was not so far away but Jesus was able to save him. We are told that Jesus turned and looked on Peter and that Peter went out and wept bitterly. From this time on he seems

to have become another man—the man able to take the leadership of the little band of panic-stricken disciples and to turn apparent defeat into splendid victory.

In the light of the principles exemplified in Jesus' method of dealing with Peter the minister can accept the psychiatrist's principle of the noncondemning attitude. Anything of censoriousness, of fault-finding, of argumentativeness is fatal to effective work. It is fatal because it makes the counselor an antagonist instead of a friend. The first task of the counselor is to identify himself with the patient, to see through his eyes, to understand his language, to think with him, to bring to bear upon his problems a wisdom greater than his own in order that he may find a way out.

But the minister has a counterchallenge to the psychiatrist. He questions the truth of the view that there can be no moral judgment, no disapproval of what the patient has done. In so far as the attention is focused upon the potentialities moral issues will inevitably be raised. They will be raised because recognition of the goals of life requires discrimination between those modes of conduct that further and those that block their attainment. They will be raised because the acceptance of a particular role will require consistency with that role in act and in thought. They will be raised because man is a social being, and the deepest desire of every human heart is for a place in the fellowship of the best. True love cannot be blind, and the wise counselor must be able to judge accurately. To be of any help he must be able to find actual hope in a situation which seems hopeless, to see true possibilities of beauty against a dark background of ugliness, indications of strength even in weakness, and promises of achievement in a disheartening series of failures. This calls not so much for technique as for wisdom and understanding. The counselor must in all honesty be able to believe in his patient and help him to believe in himself so that he may deal competently with the obstacles which stand in his way.

Finally, it is important to recognize that judgment of others involves self-judgment for the counselor. "Judge not that ye be not judged" is often read with the emphasis wrongly placed. What is meant is that the golden rule is inescapably involved in our judgments of others. As we learn to judge with the eyes of love, so shall we be able also to believe in ourselves and to look unafraid and unyielding at the evils which block our own development.

THE TASK OF THEOLOGICAL EDUCATION TODAY

By WILHELM PAUCK

THE meaning of theological education today is, as I see it, that precisely now when new Spenglers will raise their voices of hopelessness it must provide an intimate acquaintance with the character of spiritual Christian living and a firm resolve to translate it into the realities of present-day civilization."

Thus I concluded an article in the last issue of the *Register*. Let me now speak more concretely of the ways by which

such an end can be achieved. Four tasks must always be on our minds if we want to make Christianity real for our day: (1) as fully responsible citizens we must acquaint ourselves realistically with the forces that determine the life of our times; (2) we must help theological students to a knowledge of the Christian approach; (3) we must develop effective ways of communicating our faith to the people of today; and (4) we must shape doctrines which will state the Christian message in convincing, modern forms.

I. TO STUDY THE COMMON LIFE

No theological education can be complete unless it is aware of the cultural forces which dominate the common life. We must, therefore, make ever fresh efforts to understand them. But we must beware lest we become victims of passing fashions and superficial fads. Instead of yielding quickly to interpreters who follow only the fleeting interests of popular fancy or serve current prejudices by propaganda, we must learn to achieve a historical perspective and from it deal with the tremendous problems of our time. We must endeavor to look upon our world in the light of historical understanding and participate in the historical process of human life by furthering those powers of the present which will constructively connect the past with the future.

We are living in a period of transition. Not civilization is coming to an end but a phase of Western civilization is about to pass, in order to be replaced by another, the contours of which we cannot yet clearly see. As the primitive tribal orders were overcome by the ancient city-states, as Hellenistic civilization had to make room for the Roman Empire, as the Roman Empire was succeeded by the medieval feudal-ecclesiastical culture, as the Middle Ages were broken up by the forces of so-called "modern" civilization, so this "modern" civilization with its capitalistic-nationalistic-imperialistic orders is now being subjected to the hammering of forces which presage a new cultural era. We call this process the crisis of civilization. Its symptoms are the political, economic, and social upheavals that we are witnessing today and under which we all must suffer.

The new order, however, which has gradually formed itself within the old, is presently being opposed by forces that, by their defiance of historical continuity, symbolize either a violent return to primitivity or a utopian and no less violent anticipation of the future. The wars and the social conflicts of the present represent destructive outbursts within the process of becoming.

If the present war should end with the victory of Hitler or of Stalin or with the re-establishment of the power of the British Empire or with the spread of a fascist economic order all over the world, it would be a lost war from the viewpoint of the "progress" of civilization. For it would then surely be followed by new destructive conflicts. The World War of 1914–18 has taught us this lesson. Because it ended with a violent reassertion of nationalistic imperialisms that had caused it, it brought the present catastrophe in its train.

But if the present war should end with the establishment of an international order, which would give all the peoples a fair access to the raw materials of the earth and join them together in a common pursuit of the blessings provided by a scientific-technological culture, it would inaugurate a new phase of civilization—a phase long indicated by the development of ideals within the order which is now so terribly upset. While our hearts are torn by the horrors of suffering that human beings now must undergo, and while our minds are threatened by the confusion of

violent emotions welling up within us, we must as historically responsible persons work with all our might for the culturally constructive ideals of supernational humanity, economic justice, cultural liberty, and human equality.

II. TO TEACH THE CHRISTIAN APPROACH

We must realize that, if we thus share in the responsibility for civilization, we must do so as participants and not merely as spectators. But our participation must be motivated only by the standards of the Christian faith. This may mean that, in the present and in the immediate future, we may be compelled to separate ourselves as Christians from the forces of our cultural environment in a way which we can now hardly imagine.

When, during the past years, a group of the church in Germany refused to be identified with the Nazi regime, they won the admiration of Christian people all over the world. I have no doubt that the decision imposed upon the confessional church of Germany will, in other ways, more and more frequently confront the churches of today. We must be prepared, therefore, as Christians to stand against the world, not in order to retreat from cultural responsibility but in order to separate the cultural vision of the Christian faith from forces and tendencies which, in the light of the Christian faith, prove to be inimical to God and to man's relationship with God.

The secularism of the mass civilization of our day will certainly be increased by the new European war. The church will find that it can have less and less in common with it, and it will therefore have to oppose it. Hence we must learn to face a future not of comfort but of privation and possibly persecution, for the church may again become a minority movement within the world. *A theological education which does not envisage this possibility is neither realistic nor bound to the tenets of the Christian faith.*

Theological education must thus provide us with a knowledge of the Christian approach to our world.

III. TO DEVELOP EFFECTIVE WAYS OF COMMUNICATING OUR FAITH

At the same time it must enable us to find a form of the Christian faith which will fully communicate its content to the men of today. Significant progress has already been made in this direction by the recent developments in Christian strategy. The concern of Christian leaders for new Christian social thought, the revival of theological interest, and the ecumenical movement have contributed much to the making of new forms of the Christian faith.

The Christian concern for peace, the development of Christian responsibility for the conditions of agriculture, industry, and labor, the Christian criticism of the profit system and of traditional conceptions of private property, the rethinking of missions in terms of the social and cultural implications—all these concerns and activities, actually unsuccessful as they may appear in the light of present political events, indicate that Christians with a sense of responsibility for their own times have moved the Christian church to the frontier where the people of today live.

The new interdenominationalism and the ecumenical efforts for Christian unity represent another new phase within the life of modern Christianity. Although these movements will be set back by the present war, those who have come to regard them as instruments for a renewal of the Christian spirit will continue to further them in spite of the war. Theological education today would be frustrated in its true meaning if it did not deeply share in all these efforts which, in days to come, will be more significant for the development of truly "modern" forms of Chris-

tian organization than many people who stick in dogged loyalty to old customs can imagine.

IV. THE MAJOR TASK

The major task of modern theological education, however, lies in the more strictly theological field. What so-called "critical" theology has achieved for the historical understanding of the Christian creeds, dogmas, doctrines, liturgies, and institutions is a definite, unchangeable possession of the modern Christian mind. But what this historical understanding means for the church and its life of today still remains to be worked out by this and coming generations of Christian leaders. The task of shaping doctrines and liturgies which will accomplish for the church of our day what the historical dogmas and forms of worship have done for the churches of the past is still before us. It requires our primary attention, for the deplorable estrangement of large groups of people from the church and the attacks upon Christianity by anti-Christian religious ideologies can be effectively resisted only if the church is able to state and guard its message in adequate, convincing modern forms. The inability of many Christians to state clearly what the faith in the God of Jesus Christ is and means and the failure of many ministers to realize the theological implications of what they say in sermons and addresses threaten to lead to an inner dissolution of Christianity. The task of finding adequate theological forms for our Christian faith is therefore the most important one of theological education today.

It cannot be fulfilled unless we take three steps. (1) On the basis of the historical interpretation of the Christian tradition we must endeavor to obtain an undistorted and unprejudiced understanding of the Christian gospel as it is contained in the teachings of the Bible and the great historical teachers. (2) Availing ourselves of the modern philosophical, scientific, and social analyses of our world, we must put this gospel (really this gospel and nothing else) into forms which will bring its transforming power into the midst of the spiritual and intellectual life of our world. (3) Realizing that faith is the life of the spirit, we must incessantly and conscientiously place our hearts in close communion with God.

You may say that all this has always been done by those who together were engaged in theological education. But I am convinced that what is required of us is to undertake this strictly theological labor with a sense of urgency. For if the Christian religion should fail to speak with power and authority to the men of today, it may well be that, for a long time to come, Western mankind will be without that spiritual guidance which alone can give steadiness of direction and hopefulness in the difficult, even terrible, times that undoubtedly lie ahead.

What I have so roughly, but I hope clearly, described as the task of theological education for today can never be the concern of individuals who work in spiritual solitariness or in academic exclusiveness. It is a task that has to be performed by a fellowship of responsible and responsive men and women—a fellowship that is united by a common sense of need and by the spirit of mutuality.

If, depending upon one another, we stand together in a common devotion to the Lord of life, who has revealed himself in Jesus Christ as the loving father of all; if, strengthening and teaching one another, we exercise a Christian responsibility for our world; if, thinking together, we learn to proclaim the full Christian gospel to the people in the churches and outside the churches—then we shall be an invincible company of believers, a company of men and women who will send rays of hope

into this apparently hopeless world. Ours will then be the mission to inspire those who despair as builders of civilization with new confidence in the goodness of life and in the ultimate victory of goodness over evil.

THE CROSS OVER EUROPE

By RALPH HYSLOP

[*Awarded the C.T.S. Fellowship on the Ford Foundation in June, 1938, Mr. Hyslop sailed for Europe in September just after the great hurricane had struck New England and the war clouds were blackening the skies overseas. He studied theology last year at Edinburgh University, married Elizabeth Curry last spring, returned with her to America last autumn, and continued his studies for the doctorate at Union Theological Seminary. The following article presents to the alumni and the Seminary family an informal account of his impression of the European scene and the significance of the Christian religion for this crisis.*]

THE Seminary's traveling fellowship affords its recipient a unique opportunity for independent study and research and for wide travel and contact with men whose cultural background and world-view differ radically from his own. As the title of the award implies, the Fellow is to be a student and a traveler. Since the days of the *Pax Romana*, which aided so materially the missionary journeys of Paul, it has been recognized that comparative peace and tranquillity is a necessary condition for both travel and study. Recently, however, the books of a group of journalists, of whom Pierre van Paassen, the author of *Days of Our Years* is the most notable example, have testified to the fact that it is possible not only to live dangerously but to think profoundly while traveling about in the chaotic world in which we live. For the Fellow departing from the Seminary in the summer of 1938 this possibility seemed a necessity if his debts to fellow-students, Seminary, and Christian church were to be paid.

Sailing for Scotland September 23, 1938, my last impressions of my own country were the uprooted trees on Boston Commons, reminders of a devastating hurricane, and the black headlines and blaring radios, warning of a more terrible hurricane about to descend on Europe. I arrived in Scotland three days after Mr. Chamberlain brought from Munich "peace in our time" and, two weeks later, read the notices calling for greatly intensified air-raid precautions. Leaving Scotland in March, I arrived in Paris in time to share with the French the terrible anxiety of Hitler's march into Prague, when in a stormy session of the French Senate M. Daladier demanded and received the dictatorial powers which effectively muzzled the press and prepared the way for the recent extinction of the Communist and other opposition parties in France. On Good Friday, with the minister of the American church in Paris, I administered communion to worshipers who had just heard with shocked foreboding the news of Mussolini's bombardment of Albania. Everywhere were soldiers, and in crowded railway compartments I talked with the future heroes of the Maginot Line—boys seven years younger than myself.

When my wife and I reached Geneva and went to the Palais Wilson to seek information concerning the World Conference of Christian Youth, we found that this meeting, in preparation for five years, was in imminent danger of cancellation because of the international tension. The conference met, however, and afterward we returned to Edinburgh. Throughout August tension mounted. The National Library was closed; books which we students needed were removed to safe places. Then, one morning, the bombshell—"Nazi-Communist Pact Signed!" Poland was invaded, and the following Sunday I stood before a grief-stricken Scottish congregation and read at the close of the service the declaration-of-war broadcast that hour by the man who had gone to Munich a year before.

Throughout this stormy year my object of study was the Christian doctrine of the atonement. Whatever message I have to speak here, therefore, is not of my own choosing but is one that the study of that doctrine in days of supreme crisis has constrained me to utter.

One needs not be a traveler or a student to perceive that humanity is in agony today. For myself, the most terrible symbol of that agony is not the brutal tortures of tyranny and war, terrible as those are, but the wondering despair on the faces and in the hearts of men young and old who know not what they do or why. The absolute meaninglessness of existence for thousands of men and women today is a slow dumb agony eating at the heart of all life. The positive ferocity of materialistic anarchies is but the pressure which forces in upon this vacuum and gives it voice and color. Those who have lost all faith in God, all belief in the dignity of human life and destiny, are ready for any whirlwind that will fill the void of life. That is the human sickness which infects the very air of Europe.

Faced with this epidemic of the spirit, the Christian church does little more than hold its nose. If there be any perfect picture of pious irrelevancy, it is that conveyed by the former moderator of the Church of Scotland who railed against the drunkenness of young Scottish Territorials while saying not a word against the whole system that put those striplings in uniform and gave them no better hope than an escape into alcoholic dreams before their death for King and Empire. When the world cries out for a message of holy courage directed against the sins in which all nations share, the Christian church lends its great energy and influence to the task of bolstering up the moral arguments for slaughter and feeding a weary people palatable thoughts about the sins of Nazi leaders. Not for a moment would I minimize or condone the evident evils foisted upon society by the Nazi regime, but those who follow the Christ have first to bear the pain and terror of God's judgment upon their own souls, individually and socially. Because the Christian church has dodged this central issue, it has lost its moral power; and the people know it.

Yet this last year has not led me to become a rebel against the church. I went abroad as one ordained to the Christian ministry. The joy and the sorrow of that vocation have been the binding elements in my experience. Because we are called by Christ to be his ministers, the realities of the present situation must weigh most heavily upon our souls. In time of upheaval ours is not the right to escape either by adopting an attitude of spiritual neutrality or by exercising facile judgment. In so far as we enter with our whole soul into the pain and agony of our fellows, to that extent can we minister to their need and be, as Luther said, "Christ to our brethren."

This truth came to me last year as I sat

apart from the scene of strife, a spectator sensing as never before the sin of my own indifference. But there came also from the pages of the Bible, from Augustine and Luther, Paul and Abelard, the message of the cross. I began to see, though dimly, the meaning of our tragic time, the hope that is in the midst of that tragedy. Christianity, a religion rooted in the tragedy of the cross, nurtured by the sacrifice of men, ennobled by insistence upon the dignity of human suffering—Christianity could explain life when men seemed to have denied life's meaning. I began to understand that when men, through false pride or mistaken wisdom, deny the cross of Christ, they put humanity upon a cross of suffering and shame. First I saw this in relation to our own calling, the ministry. When we who minister in his name attempt to escape the fact that he died for us and by that death redeemed us from sin, we soon forget the power and the price of sin and lose from our hearts and from our message that cleansing, stirring sense of the power and love of God which is able to make us whole, though we are sinful and ashamed. And I saw how the church, in denying its Lord in his redemptive sacrifice, had narrowed its ethical vision until the forgiveness which Christ offered so freely was confined to those who in the eyes of the church deserved it. Subtly but surely, even the Protestant church had placed between Christ and man those barriers which deny the salvation he promised and dry up the springs of sacrifice in the human heart.

As I looked out upon the world about me, I saw how surely violence must hold the field when the eternal and present truth of sacrificial redemption is lost. When men cease to believe in a God at once so loving and so powerful that he alone can save man by the sacrifice of himself, they will set up before them gods for whom they and all their kind must be sacrificed. And though there be sacrifice and suffering, it will be unredeemed by love; though there be magnificent human effort, it will be unblessed by that reference to the ultimate which alone can make man's actions ethical. What I was reading corresponded with that which I saw and experienced, and the united witness was to the final truth of the cross as historical fact and spiritual truth, now and always.

But, I asked myself, what can we do? Who will listen today to preaching that must run so counter to the actions of men and the necessities of nations? To that question there came an answer in two forms. I saw again the hopeless faces of men who had nothing to believe in. And I saw again the Christ who, after he had given himself wholly in life to a gospel which was love in action, gave himself in death for the redemption of all men. This was no hope, no dream. This was reality —the only reality with which to meet the reality of unbelief in the world. This alone was the power and the love of God, manifested unmistakably in history and confirmed in every life of power, every deed of love. To believe this, I said, is to live it and preach it, knowing that the power which worketh in us is not our own but God's.

I have come back to America. There is human agony here, but it is not concentrated as in Europe. The Christian church is a force for moral good, we believe. The church will not sanction war again, we hope. But, for all that, I wonder and fear. Have we Christians lived and proclaimed the Christ faith, which is salvation? Have we, through love and suffering, allowed ourselves to be humbled and lifted up by the knowledge of the God who "so loved the world that he gave his only-begotten son"? Have we put that knowledge at the very heart of our preaching, letting it judge us and our congregation?

If others despair of Europe, let us see that there the cross stands in stark relief. And let us here, in America, stand always in the shadow of that cross, sharing the agony of the world but proclaiming the love and redemption of God.

YOUTH AT AMSTERDAM

By Four Students

[*Four students now in C.T.S. attended the World Conference of Christian Youth at Amsterdam, Holland, last summer. What did it mean to them? What importance had it for the young people of America in general and of your church in particular? To make their answers concrete and specific, the editor asked the students to imagine themselves writing to some friend among the C.T.S. alumni. To avoid duplication, each student chose a different phase of the conference to describe—Mr. Baker, the general setting; Mr. Conover, the central theme; Mr. Staves, the growing sense of fellowship; and Mr. Neal, the discussion groups and after.*]

THE SETTING AND SPIRIT

By Gordon Baker

I WISH you could have been with me in Amsterdam last July at the opening session of the World Conference of Christian Youth. The great hall—the Concertgebouw—smiled a bright welcome with the flags of our seventy-one nations bedecking its balcony railing. Across the organ pipes at the front of the auditorium and high above all the flags hung a huge banner bearing in letters of blue and gold the conference theme: CHRISTUS VICTOR. But our first real thrill came as we sat on the platform watching the delegates from all these countries find their places. Many of them, especially the Chinese, Japanese, and Indians, wore the colorful costumes of their native lands. All had a look of hopeful expectancy as this first Christian conference for youth began. With three hundred and twenty the United States had the largest delegation. We sat upon the platform because of lack of adequate space on the main floor. Soon we heard the voice of the secretary calling the roll: "Angola," "Argentina," "Australia," and on through to "Yugoslavia." As he read each name, we saw from our place on the platform the delegates from that country stand until all of the 1,775 young people (their average age twenty-four) had responded to the roll call.

The first day each national group sat by itself beneath its national banner. But, as the week wore on, the groups began to break up so that it was not uncommon to find a French-speaking Russian-in-exile on one side of you and a German-speaking Czech on the other. Side by side we worshiped and sang and prayed and listened to the conference speakers— T. Z. Koo, Reinhold Niebuhr, John R. Mott, the Archbishop of York, and others. The whole spirit of the conference, which seemed nationalized at first, gradually broadened until the nationalities intermingled and formed new units. The language problem loomed large at first, but we soon found that most of our discussions could be carried on in English with frequent translations into French or German.

Fred Neal will tell you about our discussion groups which were so vital to all of us, but I cannot refrain from mentioning here the particular group whose sessions I attended. We discussed the nature of the church and got into some of the basic differences between the various branches of Protestantism. We soon learned that the average Continental delegate thought that man need not act in order to bring the Kingdom of God—that God would do everything himself. The Americans presented the idea that God needs the help of man. We had many differences; but, before the conference ended, we felt that both sides had modified their ideas through seeing the other's viewpoint. Doubtless the other groups had a similar experience.

Each morning we gathered in the auditorium for worship, and I think these services broadened me more than any part of the program. We learned to understand the various modes of worship of the different groups; for example, one morning an African negress presented a service typical of her people; another morning a member of the French Reformed church introduced us to the liturgy used by his people; a third morning the Hungarian Lutherans led us in their ritual, and so on through all the days of the conference. The Russian orthodox group led us in a most impressive communion service one morning. They had improvised a white altar on the platform. Upon it they had placed a beautiful floral cross set against the deep red tapestry of the reredos. On either side were tall white candles and pictures of the Virgin Mary and Christ. To a background of a Russian choir singing responses, the priests and deacons in colorful robes chanted the stately liturgy of St. John Chrysostom and St. Basil the Great. We followed the ancient ritual in the handbooks passed out to us prior to the service. Such widely varying worship services, while they emphasized some of the differences between Christians, yet made us all realize that we had a common unity in our worship of the one God made known to us through Christ. This idea grew stronger as we all prayed together the Lord's Prayer and sang together such hymns as "A Mighty Fortress Is Our God." Through our common worship I became convinced that Christian unity is not an impossible dream.

THE THEME

By STANLEY H. CONOVER

Never before have I attended a conference that made me feel such urgency to *live* my report. The fact that we made no motions and passed no resolutions makes it more imperative than ever that every delegate must be a living report.

Nearly every conference has a theme, but the theme of "Christus Victor" at Amsterdam seemed to do something to me that other themes have failed to do. To make it personal, I have to ask the question, "What does it mean to me when I say Christus Victor?" I find that there are certain attitudes and actions I cannot take and also that there are certain attitudes and actions that I must take if I really mean it.

To put it more concretely: European travel made us very conscious of what we will do if war occurs. Personally, I cannot see myself having anything to do with the awful business. I cannot see myself shooting a gun, unscrewing a cylinder of poison gas, or throwing a hand grenade and saying at the same time, "Christus Victor." On the other hand, I see that Christus Victor means something positive, and I know that I must do whatever I can to help realize international relations on a Christian basis. So many ministers are talking and praying about world-brotherhood. We delegates realize that it already

exists but that we have a tremendous task in making it stronger. Strange that we are just now talking about taking on international responsibility while certain leaders, on the other hand, say that we must remain clear from the rest of the world. As Christians, international responsibility does and always will make demands upon us.

I felt a thrill when I met fine youth of other lands who shared with us because our churches, through the American Board, have taken on international responsibility. And yet, when I realize what has happened to missionary giving in the past few years, I wonder if our people really understand the international significance of the work being done. Getting solidly behind missions seems to me the best and most intelligent approach for a safe and decent world of the future.

Revivals may be out of style in our churches but just imagine what a reawakening of spiritual drive would come if our ministers would rethink their job primarily on the basis of the conference theme of "Christus Victor"! Don't you think it's about time we quit sitting back and watching other people change the world and do something more constructive than we have ever done before? Those who have a victorious Christ cannot help but share him with others. We have a long way to go, but we will get things done if we have faith not in a dead, crucified Christ but in a risen, living victorious Christ who overcomes the world.

THE FELLOWSHIP

By WALTER STAVES

We felt deeply the fellowship of the conference. Chinese and Japanese, Africans, Europeans and Americans, Indians, and young people from the South Seas—all wanted to exchange their experiences and their good will for one another. Our diversities were apparent. But one cannot live, as we did, in a converted army barracks with thirty other delegates, representing a dozen or more nations and speaking different languages, and sharing the only washbasin and mirror provided, without at least becoming acquainted with them all. And our acquaintance ripened into friendship as we worshiped together and debated our common problems in our discussion groups.

It was not anticipated or desired that absolute unity would be found on these problems, but it is certain that progress was made in the direction of mutual understanding between representatives of nations now widely separated by national boundaries.

We passed no motions, made no resolutions, and outlined no definite programs to be followed. Thus we have no traditional report to share with others. Our true report must be in our attitude and work done with the message and spirit of the conference in our minds and hearts.

Characteristic of this time in which we met was not only the fact of international tension and social unrest but also the fact of a rising ecumenical consciousness. Though the nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our conference takes its place in the line of a great succession of world-gatherings, and we are ambitious to add to the momentum of this quest for Christian unity.

It was a general belief that the various churches need one another. A great responsibility rests on us, therefore, to seek opportunity in our own communities in the United States for closer co-operation in work and for larger sharing in worship with our fellow-Christians. The world needs a united church, but this need cannot be met with a small group forcing

unity on all Christians. Instead, each of us must try to make this unity possible in our own *local* community, where we can be, and should be, an influence in the life of the Christian church and not just in that of our own denomination. We must be one in spirit in order that eventually the entire world may be united in Christ. The world will not wait while we argue; neither will God have us ask him to achieve by miracle what we are unwilling to work for ourselves.

THE DISCUSSION GROUPS AND AFTER

By Fred Neal

The discussion groups were the nerve centers of the conference. In them we gained a free interplay of ideas and experience that lightened up for so many of us the common nature of problems which on the surface seemed so disparate. Each group dealt with the relation of Christian youth to some aspect of modern life, such as the economic order, the state, the race question, marriage and family life, education, etc. Picture my section on "The Church and Education." A young law student from Malaya asks how a vital program of Christian education can be brought to a group of his close but not particularly religious acquaintances. A young headmaster of an English day school tells of his struggles with a blighted community that has neither desire nor opportunity for education. A young Oxford graduate going back to the African Gold Coast shares with us his ideals and ambitions for work in the schools of his native country. Here is James Cavin rich with experience in the administration of mission schools in Cameroun with one of the negro teachers, Njok Bot, who has himself gained his education in those very schools and now is a member of the Normal School faculty. We American students raise the problems of our own college campuses.

Yet, as we considered these problems, we saw our common responsibilities as Christians in the task of education in the modern world. We saw that our methods would be different. But we saw that our purpose in the Christian development of human personality was the same. We saw the significance of the personal witness of the teacher. We saw increased values in the Bible for our task, the importance of ethics, and a sense of worship. These were times of inspiration as well as study also, for we shared our deepest ideals and convictions as we tried to relate our specific task to the whole program of the church.

One may wonder what we as Americans had to offer to our discussion groups. Most of us came, however, with the intention of learning. We were rather silent members of our groups at first; but, as we entered more and more into the discussions, we could see that the American delegates possessed a willingness to go immediately into their practical implications. In general, the Americans disclosed a broad view of the scope of modern education and a freedom from religious dogmatism—a freedom which was of great value, though it reflected oftentimes an illiteracy with the historic tradition of the Christian church. We had much to learn. From our European Christians we gained a new sense of the historic continuity of Christianity and the importance of Christian tradition and literature; from the younger mission churches, a bit of their enthusiasm in tackling the Christian task in the world.

Still in Europe in the six weeks following the conference, I thought often of its significance. The shadows of an impending war were getting darker. I talked with many about the possibility of a new world-conflict: a little German woman, a

young French soldier, an English economist, and others. None of them wanted war. The forces of nationalism, of struggle for empire, of power politics, of hatred and greed and revenge had brought on their inevitable result. I saw Paris organize and prepare for the struggle. One did not have to compare the gay city with the city of sandbags and bomb shelters and stickered windows—one could see the change in people's faces. Three times I gathered with them in the shelters. Some talked of hope for a "just peace." But one fiery French passenger on the boat coming home still called out the old cry for a peace that ground the vanquished into dust.

The outlook seemed dark. It has been growing darker. We face a world that tests the strength of our convictions of Amsterdam. Can our ideals stand the test of reality? In the answer the World Conference seems all the more significant. Only in the vision of universal brotherhood can there be any solution to the international crisis. That brotherhood to be we actually experienced and witnessed in the days at Amsterdam. It was symbolized in our theme of "Christus Victor." It unified us in our discussion, in our association, in our worship. It showed us the hope, the urgency, the vitality of the Christian message for the modern world.

I COME TO THE SEMINARY

By Ross Snyder

[*With the opening of the Winter Quarter Dr. Snyder begins his work as Assistant Professor of Religious Education in the Seminary. He comes to us from the Winnetka Congregational Church, where he has directed the Religious Education program during the past year. Previous to that he directed the Religious Education program of the Prospect Presbyterian Church of Maplewood, New Jersey, for seven years. He received his academic training at Ohio State University (B.Sc.), 1922; Boston University, School of Religious and Social Work, 1926–29; and Columbia University, where he secured his doctorate in Education in 1938.*]

I COME to the Seminary not to be a teacher of Sunday school and young people's work but to be a member of a staff that is trying to build a church life adequate for the opportunity of our time and meeting the religious needs of people of all ages—from the nursery to the grandfathers and the grandmothers.

It follows that I am concerned not only with the students who plan to be directors of religious education but with everyone going into the ministry that, among other things, they may be equipped for a fruitful teaching ministry.

I have come to this concern for the total church life by way of the university of experience and by way of educational theory. If, by very nature, the Christian church is an organic fellowship, "members one of another," then the interaction of children, young people, and adults within a church is important. If the chief food for the growing of a personality is other persons, and one aspect of education is sharing in the life and institutions of the people about us, we must be concerned with the continuing religious growth of the entire church family; and parents may make their greatest contribution to the

religious growth of their children by continuing so to grow themselves and by building a vital adult church life.

This discovery of a moving faith and its expression in life is the great task we face as a church. Without it, so-called educational programs become noisy gongs and creaking machinery. Through the religious education work at the Seminary we propose to help develop a "teaching order"—not as something separate from the ministry but *of* the ministry—that will serve significantly in the awakening life of the church today, as historically such teaching orders have served.

There are three aspects of the work here at the Seminary in which the alumni might be interested at this time. First are the courses in religious education to be offered to students.

COURSES IN RELIGIOUS EDUCATION

Basic will be a course on "The Growth and Development of Religious Personality." Within the framework of a study of human growth there is to be discovered how the individual develops as a person throughout the life-span, his needs and persistent problems, and the opportunities for optimum growth of religious personality. Various psychological schools—Freud, Jung, Adler, Kunkel, Rank, Gestalt—will be explored for their contribution to our understanding of the development of religious personality and of the strategies by which we may nurture its development. An intensive schedule of observation and study of individuals at various age levels should accompany the class work. From such a course the individual student should have a basic foundation for the development of functional educational theory and practice and for the development of a program of religious growth for the individual from infancy to old age—and therefore for the total church. He would have fundamental understandings by which he may build constructively with the people of his local church rather than merely assemble a church program from unrelated "busy activities" and the latest "stunt" someone has worked in another church.

Upon such basic study would be built a second type of course, dealing with educational methods and techniques, curriculum- and program-building for specific age groups and for total church programs. In this area I see a shift from an attempt to build religious character through piecemeal addition of traits or through Sunday-by-Sunday teacher-verbalizing to one based upon a recognition of the importance of a feeling of belonging to a greater-than-self and of a giving of self to a Most High.

After the first few years we may expect to have developed beyond the experimental stage some of the newer methods in church-school work and curriculums which would achieve the goals emerging from our study of the growth and development of religious personality. Let us hope that the scholarship of our students will be productive scholarship. That, for example, some of our Masters' and B.D. theses and class work will result in curriculum materials, in organization in usable form of worship experiments, of ways of teaching other than talking. With the help of Fred Eastman, Harold Haydon, and others, plans for a creative workshop for a church school should mature at a fairly early date. There is a tremendous need in church schools not only for sources of study courses but for attractive books which the pupils themselves can read and use.

A third type of course in which I believe is a course in which various members of the Seminary staff bring together their knowledge in a joint effort with students to make various Seminary courses and disciplines function together in building a vital local church life. The present general

education movement in college education is a testimony to and a result of the values emerging from the cross-fertilizing of narrow and separate fields of the specialist scholar, from bringing to focus on concrete human problems all disciplines within a broad field. Dr. Palmer, Dan Williams, and myself are venturing such a course in the Spring Quarter—tackling the problem of what place an organization of thought has in the development of an individual and how theology may be a living factor in a church program. Not the least value of such courses is the mutually enriched thinking of the teachers involved!

LABORATORY CENTERS

A second great task of the religious education work at the Seminary is the development of a few centers where superior church work is being done. One actual demonstration of flying was more convincing than all the lectures and books proving that it could or could not be done! We might call such churches laboratory or experimental centers, although neither term is very satisfactory. At the beginning, perhaps one suburban and one rural church will be all that we can set up on such a basis. It will take five years to have them functioning, but such centers are the very heart of our religious education effort here—one aspect of the program which is indispensable. We will not be merely "theoretical." Out of it will come progress in Seminary courses and curriculum construction.

RELATION TO LOCAL CHURCHES

Thus religious education is not of the "isolationist" persuasion, dwells in no ivory tower from which sporadic forays are made to enlighten the "underprivileged," and does not live and move and have its being within the four walls of the classroom. Progress will come only through interaction and interchange between the men in the local churches and those of us in the Seminary. For there is no substitute for the wisdom to be gained from the practical experience of many people working together on a common task. If some experiment has been a success for you, our students need to know about it. If there is some problem or need which you have, helping to meet it ranks high in the educational opportunities for students at the Seminary. By the beginning of 1941 we hope to have a curriculum laboratory established from which you may receive help on such problems and from which you may borrow helpful texts.

In what ways do you see the religious education leadership at the Seminary and men in the local field mutually helping forward our common purpose? I shall welcome your suggestions.

WANTED: NEWS ABOUT YOU!

To Every Alumnus:

Will you kindly send us the sort of news about yourself that you like to read concerning your fellows? Have you changed positions recently, or published a new book, or received any honors, or accomplished any interesting projects, or brought any new children into the world? Tell us about it in one hundred words or less.

Benjamin W. Robinson

ALUMNI NOTES

Compiled by Benjamin W. Robinson

1939. Robert Edgar and Nancy welcomed a baby daughter on November 9, 1939.

1939. Harry B. Gordon, Union Congregational Church, Green River, Wyoming. Harry and Leila are happy in their work. The church has over two hundred members. The program is a full one, including groups of all ages with suppers and dinners and meetings of many kinds. Leila is busy in the Ladies Aid, and Harry is trying to keep up with an adult discussion group which meets each Sunday evening.

1939. Frank Workentine has gone from Forks to a new pastorate in Deer Park, Washington. It is a large church which has been through difficult days and is now ready to enter new fields and take up a responsible place in the community. The main industry is a big sawmill. Deer Park is about twenty-five miles from Spokane.

1937. Donald Bourne has been called to the First Congregational Church of Battle Creek, Michigan, as associate minister. Rev. Carleton Brooks Miller is the pastor. [This is a correction of the note which was printed in our last number.]

1935. William A. Jacobs, of Cedar Rapids, Iowa. Mr. and Mrs. Jacobs announce the arrival of a baby daughter, Ellen Ray.

1933. Paul Mallory accepted a call to the First Congregational Church at Cadillac, Michigan, and began work there on November 1. He completed a five-year pastorate at Rockford, Michigan, in the Little White Church in the Valley.

1933. Leland Mann, called to the Congregational church of Grinnell, Iowa, began his ministry there November 1.

1933. Philip Van Luven, who has just been called to Groton, New York, was married to Enid Lucille Miller on December 4, at Lexington, Nebraska.

1932. Franklin Parker, First Congregational Church, Prescott, Arizona, was in Chicago in October as a delegate from the Kiwanis Club of Prescott to an international (Canada and United States) convention of a children's welfare society.

1931. Milton Bierbaum. Milton and Charlotte of Flossmoor welcomed their first child, a boy, Douglas Maxwell, on Christmas Day, 1938.

1929. Ivan R. Smith began on November 12 his pastorate of the Park Congregational Church of Toledo. The church was built in 1920 in the heart of the growing residential district. Ivan thinks the prospects for the whole congregation, and especially for the young people, are more than usually promising. He expects to attend Ministers' Week at the Seminary this month.

1928. Reginald Helfferich, Christ Church, Bath, Pennsylvania. The church celebrated on October 22 the two hundredth anniversary of the birth of Rev. Johann Heinrich Helfferich, who was the first of five generations of Helfferich ministers to serve the Reformed church in the United States.

1923. John Peterson plans to come home on furlough from China and hopes to be in Chicago this winter. He has had a long and interesting record of service.

1914. Frederick Pinch, pastor of the First Congregational Church of Newaygo, Michigan, has just published a book entitled *The Greatest of These*. It is full of good sermon suggestions on I Corinthians, chapter 13. It is reviewed on another page of this *Register*.

1908. Henry W. Stein, retired minister of the Reformed church, living at 3440 N. Laramie Avenue, Chicago, died of a heart ailment on August 28. He was in his middle sixties. He leaves a widow and two married daughters.

1883. Thomas Francis Murphy died at the Mann Home, Portland, Oregon, where he has been staying for some time. He had pastorates in Ohio and in Oregon and retired several years ago. One of his sons, a physician, received the Nobel Prize in 1934 for distinguished work in medicine.

1879. Theodore Conrad Hunt came to the First Congregational Church of Prescott, Arizona, as its first minister in 1880 where Franklin Parker (1932) is now pastor. He is still living at the age of ninety (November 24, 1939) at Canoga Park, California. He and his wife would like to attend the sixtieth anniversary of the church at Prescott this spring.

BOOK REVIEWS

This Nation under God

By Arthur E. Holt. Chicago: Willett, Clark, 1939. 205 pp. $2.00.

Dr. Holt has written a book to prove that the voice of the people is the voice of God. To prove his thesis, he redefines people in terms of the democratic purpose and process, and he defines God broadly as Matthew Arnold's old, "the force outside ourselves which makes for righteousness." This God is "the way, the truth, and the life" which, being discovered and used as a fixed star in human conduct, brings to the individual the largest possible measure of spiritual peace, personal satisfaction, and temporal happiness. All this, with an if! If, of course, we define happiness as the satisfaction which comes to the righteous man who deals fairly with his fellows. A nation under God is an association of individuals who know and follow "the way, the truth, and the life." This association in a nation produces en masse that consciousness which establishes equitable neighborly relations, which institutionalizes a practical love of peace, which guarantees an eager and insatiable love of justice, and which exalts in government a practical altruism wherein the kindly man pays less toll for his kindness than he has to pay in any other form of human organization. It is an ideal of course, but realizable. Mr. Holt's *This Nation under God* is an intelligent presentation of the good life in the term of the reasonable aspirations of our American republican democracy.

Here is an exceptionally useful and intelligent book. It should be in the hands of every student of American affairs whether he is specializing in political science, business administration, sociology, or economics. It is invaluable to the student of history. For, when that student measures the progress of history by ideals of sheer righteousness, he gets a new view of the real values of human progress. This is a book wisely conceived and beautifully written. It should be a "must" book for every preacher, teacher, or young politician who wants to erect a target for spiritual practice. I know of no other book published this year which is so full of the meaning of American life as Mr. Holt's book.

William Allen White

Personality and the Culture Pattern

By James S. Plant. New York: Commonwealth Fund, 1937. 432 pp. $2.50.

This book represents an attempt by one of our ablest child guidance specialists to consider the social factors entering into the formation of the personality.

Dr. Plant's point of departure lies in the study of the "casual breakdown." By this he means the individual who is presenting a short, dramatic dislocation of his usual relationships with a given social institution or social pattern. The first truancy is thus for the child a period of crisis when for the first time he raises the question, "What does school mean to me?" So also the angry husband who slams the door "never to return" is assaying in heightened lights and shades what marriage has meant to him. His appraisal is not necessarily a true one, but it uncovers material which is never revealed in the well-rounded and vapid platitudes elicited through the questionnaire method as applied to "normal" persons. Few individuals will discuss their real problems and feelings with any frankness until they are impelled to do so by some inner tension. The casual breakdown of whatever variety thus reveals problems which exist in ordinary life, but problems which in ordinary life do not carry sufficient emotional charge to lift them into the field of attention. The case-study method thus followed may furnish merely "hunch material," but it is at least the stuff of life. Dr. Plant does not attempt to add up his foreign-born or his Catholics or his "children with one parent living." He proceeds on the naïve assumption that what a boy tells him about what things mean to him is more realistic and more of a "finding" than information extracted from him about his foreign-born parentage in order that he may be put into a statistical table.

The thesis of the book is that each individual is a unit somewhat analogous to the cell in the body in its relationship to the total organism. It is surrounded by a highly permeable wall through which environmental influences flow into it and affect its existing content. The wall thus exercises a selective function, altering the environmental influences, rejecting some and permitting others to pass.

In cases where the environmental influences press heavily upon it, the wall may become very thick. We see examples of this in cases where parents make too many rules and in other ways exert too much pressure upon a child. Under such conditions a child may become negativistic, rebellious, and even delinquent. Acute parental stress on bad performance and complacent disregard of good performance are thus responsible for a wide variety of behavior difficulties.

Dr. Plant gives much weight to the constitutional elements. In his analysis of personality structure he makes his major distinction between those elements which are inherent, basic, and permanent, those attitudes and habits which are formed early in life and have a high degree of resistance to change, and those day-by-day changes which go through rather wide swings even though they are reined in considerably by the basic elements and the early attitudes. This personality, growing and changing, is molded by the environment, and the environment in turn is influenced by the personality. At the present moment we seem to be in process of developing an "individual-centered culture." Just as in the past there have been cultures that were God-centered, those that were family-centered, state-centered, and profit-centered, the tendency today, as represented strikingly in the mental hygiene movement, is to make the individual personality the point of reference.

One of the interesting and suggestive portions of this book is the discussion of the "need for security." He makes a sharp distinction between the "sense of insecurity" and the "sense of inadequacy." The former has reference to the position in the group which is dependent upon *who* one is; the latter, to the position which is determined by *what* one is. The former is characteristic of the family relationships. The teacher, the social worker, and the judge assay Johnnie on the basis of his repeated delinquencies, his mediocre intelligence, and his slovenly habits. To his mother, however, he is still "her Johnnie." She feels herself bound to him by ties that defy rational analysis. So also in other intimate relationships. In the acquaintance stage the interest is in what one is. A disfiguring characteristic is then a deterrent to acquaintanceship. When the stage of intimacy is reached, the same characteristic becomes a cementing factor. This it does by virtue of the fact that it serves as proof that the relationship is truly based upon who one is. It is this assurance which is the basis of religion. Religion brings the faith that we have a place in the universe which is based upon who we are. This need of love, or of "belongingness," is the deepest need of every child.

The omission in this book of the concept of "conscience" and the lack of any attempt to deal with the phenomena denoted by that term is surprising. Like Dr. Horney, the author seems to be unfamiliar with the work of Dewey, of Mead, of Hocking, and of others who have thrown a flood of light upon the cultural influences in personality formation. His own theory of the wall of varying permeability which surrounds the individual, while valuable and suggestive, seems to the reviewer hardly adequate to account for all the phenomena.

In general, however, this book is a significant and distinctive contribution to a problem of great importance. It abounds in real insights and breaks new ground. It is hard reading but rewarding if read with discrimination.

ANTON T. BOISEN

FIVE DECADES AND A FORWARD VIEW

By John R. Mott. New York: Harper's, 1939. ix+139 pp. $2.00.

Those of us who as students in the early years of this century sat in student conventions and listened to John R. Mott, Horace Pitkin, and Robert E. Spear as they expounded the philosophy and used the slogans of the great missionary advance which came in the 1890's and prior to the World War are glad to get from John R. Mott's pen something of what was in the minds of these men who were leading the great advance.

Here was a great movement of the churches led by men who were pretty much on the outside of the denominations but who had the confidence of the denominations. Of course, the denominations had been carrying on for three-quarters of a century the missionary advance, but here was a great new instrument

of power under the leadership of the men who had the ears of the student missionary world.

Dr. Mott has told the story in seven chapters: "The Student Missionary Uprising"; "The Laymen's Missionary Movement"; "The Drawing Together of the Missionary Forces"; "Liberating the Money Power"; "Depression, Recession, Re-creation"; "Looking Ahead from the Vantage Ground of Madras"; and "The Leadership for the Coming Day."

As one reads the book, one is impressed with the fact that here was a great, spontaneous uprising of a youth group under the leadership of laymen to whom they gave their confidence.

One also wonders whether or not the time is ripe for a youth movement under the leadership of another group of young men who will focus the mind of the church on those forces which are thwarting the missionary movement and are so thoroughly denying the reality of a Christian civilization. The behavior of the empires is at present certainly thwarting the coming of the Kingdom of Christ. The first step has been taken. The next step must be taken. Men like Mott and Spear have shown how to make progress.

Arthur E. Holt

The Bible of the World

Edited by Robert O. Ballou. New York: Viking, 1939. xxi+1415 pp. $5.00.

The conception of the book is magnificent—it is surprising that no one thought of it before. The execution of the stupendous task, which involved the consulting of some one thousand volumes and the labors of a number of specialists in the various fields, is on the whole highly commendable. The objective of the work is defined as the presentation of "those concepts, which are essential to his [the reader's] understanding of the eight most important and influential world's religions," namely, Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, Judaism, Christianity, and Mohammedanism.

Despite the high praise which I gladly accord to the editor and his corps of collaborators for the excellent work they have done, it could hardly be expected that the judgment of those responsible for the work would commend itself to all. One is struck, in the first place, by what appears to be a rather disproportionate amount of space given to the Judeo-Christian Scriptures as compared with the rest: of the 1,342 pages of the text proper, 647, or a little less than one half, are devoted to these two related world-religions, although their holy Scriptures are the most easily accessible. Moreover, anyone trained in critical biblical scholarship can hardly approve of the gospel harmony in which the Fourth Gospel is treated as if it had the same historical value as the Synoptic Gospels. But the least defensible decision of the editor seems to be the inclusion of excerpts from a number of apocryphal New Testament writings, containing fantastic, unhistorical, and purely legendary material rejected as unauthentic ever since the middle of the second century. In what sense can these writings be regarded as the "essential Scriptures" of Christianity (p. xvii), a principle the editor claims to have been guiding him in the selection of the material?

The extensive notes and bibliographical apparatus appended are of great value to the scholarly student who wishes to be guided in his further study of the subject.

Matthew Spinka

Spirit and Reality

By Nicholas Berdyaev. New York: Scribner's, 1939. 204 pp. $3.00.

The world has learned to expect profundity and insight in the works of Berdyaev. The present volume is no disappointment in these respects. Dealing as it does with the very heart of his whole religious philosophy—the concept of spirit which to him is freedom—the work elaborates the insights expounded in his previous works. No one has such a sure grip on the primacy of spiritual freedom in religious life, and no one presents this truth more penetratingly and movingly, than does Berdyaev.

The chapters on "Mysticism" and "The New Spirituality" are particularly enlightening. Berdyaev grapples in the former with the feature which is likely to prove the least acceptable to Western thinkers: the concept of the *Ungrund*, the "meonic" freedom out of which both the immanent divine and the human freedom originally arose. Whatever may

be the final judgment of this theosophic doctrine of Berdyaev, this chapter presents the author's thought in clearer terms than any other piece of his writing. The last chapter, on the other hand, disposes of the frequent criticism of Eastern Orthodox mysticism as an exclusively "otherworldly," abstract quietism. It stresses the essentially revolutionary character of Christianity, whose chief function is that of "transvaluation of all values"—by spiritualizing the entire individual and social life of human kind.

MATTHEW SPINKA

RELIGION ON THE AMERICAN FRONTIER 1783–1850, VOL. III: THE CONGREGATIONALISTS

By William Warren Sweet. Chicago: University of Chicago Press, 1939. xii+435 pp. $3.00.

This book, dedicated to "the Faculty and Students, past and present, of The Chicago Theological Seminary, founded by frontier Congregationalists in 1855 to train a ministry for the West," is not only of special interest to this institution by reason of the author's gracious dedication but is of primary importance for all Congregationalists, particularly those of the Middle West. The need for such a book has long been felt. With the exception of New England, an adequate history of Congregationalism in the rest of the country has not yet been written—in fact, the material for it has not yet been gathered. Professor Sweet's work at least partly supplies this lack—that is, to the middle of the nineteenth century.

The first sixty-three pages of the work comprise a general introduction and penetrating and discriminating survey of the history of Congregationalism from the close of the War for Independence to the middle of the nineteenth century. This should be read along with Dr. Sweet's previous volume in the series, *The Presbyterians*, for the history of the two denominations is closely intertwined in many important aspects. Although its brevity is entirely fitting to the purpose which it was designed to serve, it would be desirable that the section be expanded several times its present length into a full-bodied history of Congregationalism in the Middle and Far West.

The remainder of the work consists of source materials, the bulk of which was derived from the archives of our own Hammond Library. Besides letters of the American Home Missionary Society and records of certain early Congregational churches, there are reprinted in the book the Minutes of the Congregational Association of Illinois, 1835–40; Flavel Bascom's Diary, 1833–40; letters and reports dealing with early Congregationalism in Michigan, 1825–42; and documents relating to the Congregational and Presbyterian Convention of Wisconsin, 1840–47.

The reviewer has nothing but praise for the author's careful scholarship and discriminating selection of the illustrative source materials. He sincerely hopes that the work will prove an inspiration to the writing of a comprehensive history of midwestern Congregationalism, to which end Dr. Sweet's volume is an excellent contribution.

MATTHEW SPINKA

THE GOSPELS

By Donald Wayne Riddle. Chicago: University of Chicago Press, 1939. 305 pp. $3.00.

This handy volume is readable and interesting. To anyone who is in love with the Gospel stories and has an analytical, historical mind, the chapters are fascinating and thrilling. The author is a master of recent important developments in Gospel research. The technical terms of *Formgeschichte*, which have become forbidding ghosts to many, are here practically absent. While Professor Riddle mentions some of them, he avoids any sense of load and tells his story in plain, vivid style.

As a parent watches the life of a child unfold, so the reader sees the budding features of Gospel tradition take shape and begin to live. Almost before you know it, you observe a matured Gospel. Some stories are easily recognized as dressed in Palestinian garb. Others have a non-Jewish or Hellenistic cast. One version of the parable of the Lost Sheep is Jewish, the other is Greek (p. 43). One after another the stories and teachings take their place as they exhibit the qualities of race, of class, of social problems, of cultural background, of local geography and color, of education (or lack of it), of philosophy, of church.

The process of "development" follows the

expanding history of early Christianity in which Gospel material had to go through a process of "adaptation" to new fields and new conditions. Many collections of the more usable and effective items were made. Collections grew into larger collections adapted to varied situations and needs.

It is hard to find any important point in which the presentation of the main subject could be improved. The author is definitely narrating the origin and growth of the Gospels in the plural. He sometimes seems to be speaking in the first pages about the origin of Christianity. He describes at length the process by which Peter's vision of the risen Jesus and the similar "experience" of others became the content of the first Christian message. "This was Christianity's beginning." Some readers would like to ask, "Did not Jesus himself do anything, or have any influence, or begin anything?" Did Christian "experience" start with the vision (pp. 4 and 15) supplemented later by the eschatological announcement (p. 25)? Could it not be that Jesus during his ministry started a group who practiced a healthier attitude toward life and toward God, and that it was this spirit of Jesus and his program of helpfulness which persisted even after his martyrdom? But the reader should remember that such questions are aside from the main subject of this volume. On the origin and growth of Gospel tradition *about* Jesus, it would be hard to find in popular language a better or more brilliant analysis.

BENJAMIN W. ROBINSON

ARCHAEOLOGY AND THE NEW TESTAMENT

By Stephen L. Caiger. London and New York: Macmillan, 1939. 194 pp. $1.40.

Here is a book just suited to the needs of a busy minister. The author, who is a lecturer at the training college, Derby, has the scholarly approach at the same time that he understands arrangement and statement for quick reference. You can make your sermons and your reading alive with vivid and interesting description of the places and buildings where Jesus worked and the objects which he used in daily life. The sights which were familiar to Paul and mentioned in his letters and in the Book of Acts become familiar ground.

In the first chapter, "Personal Relics of Christ," you find a description of the great Chalice of Antioch, followed by scholarly opinion as to the cup which Jesus really used. The oldest map of Jerusalem, the mosaic map at Madeba from the fifth century, shows the Church of the Holy Sepulcher and other buildings in Jerusalem. The familiar names in our Gospels—the Mount of Olives, Bethlehem, Capernaum, Chorazin—are made to live again with word picture and illustration.

The Temple of Diana at Ephesus almost rises before us. We stand beside Paul as he looked at it and considered its grandeur and its shortcomings. All the principal cities of Paul's journeys are given with discoveries of modern excavation.

A particularly interesting chapter on "Inscriptions" includes pictures of coins of the time of Jesus, of the warning "No Trespassers" in the Temple at Jerusalem, and of an altar "to an unknown God." Make your accounts of Bible scenes and your talks on Jesus and Paul concrete and attractive by such local color and definite background as is furnished in this little volume.

BENJAMIN W. ROBINSON

THE GREATEST OF THESE

By Frederick Pinch. New York: Revell, 1939. 183 pp. $1.50.

Here is a galaxy of quotations and stories brought to bear on I Corinthians, chapter 13. It reminds the reader of Henry Drummond's *The Greatest Thing in the World.* But this is modern, recent, right out of a busy pastorate. Frederick Pinch is pastor of the First Congregational Church of Newaygo, Michigan. He was a student at the Seminary in 1913 and 1914.

The general plan of the book is a chapter for each verse of Paul's poem, thirteen chapters in all. There are perhaps twenty or thirty illustrations, references, and stories in each chapter. Here is a sample:

"At the foot of a perilous mountain in Wales a mountain-climbing club has put this warning sign: 'This climb is totally impossible. It was performed once by George Mallory.' That is the inconceivable thing about the life of love. When the climb is hard, engaging every ounce

of strength we possess in the center of our being, we know 'this way is totally impossible.' But it was lived once by Jesus of Nazareth. When the mountain slope is steep His hand is stretched out still to help, and His hand has never lost a man" (p. 183).

BENJAMIN W. ROBINSON

MEN OF POWER, VOL. IV

By Fred Eastman. Nashville: Cokesbury Press, 1939. 220 pp. $1.50.

This fourth volume of Fred Eastman's series of short biographies—there is one more volume to come—presents Lincoln, Tolstoy, John Burroughs, and Graham Taylor. Perhaps it is the author's interest and experience in the field of the teaching of the drama which accounts for the vivid, swift-moving sketches which make up these volumes. At all events, he reveals a keen gift for presenting the high lights of action and thought which make fascinating reading about great characters.

JAMES VAN ZANT

LIVING THE CHRISTIAN FAITH

By Edwin Ewart Aubrey. New York: Macmillan, 1939. 118 pp. $1.75.

Preachers read some books over and over because they undergird the effort to create honest, realistic, Christian sermons. This is such a book. Writing with deep feeling, out of the shattered and disillusioned mood which we all share, Dr. Aubrey addresses himself primarily to ministers with a plea for theological creativity. Ministers, he believes, are in the strategic position to restate and to proclaim the Christian faith. Theology that is worth anything grows out of the soil of human life, and it is to real people that theology must speak a living language. Aubrey believes further that our American life can give rise to a theology which will make its own distinctive contribution to the Christian cause. He devotes a chapter to an analysis of the American background and points out many things which give courage to those who have believed that American theology need not be completely dependent on Europe.

Few brief pages that I know are more full of stimulus to heart-searching on the part of Christian leaders than Aubrey's outline of five dilemmas which Christian thought now faces. For example: "Which is fundamental in the Christian life, peace or tension?" An effort to face such problems ought to give our thought a depth it has too often lacked.

The lines along which Aubrey's own thought is moving are only hinted in a few tantalizing phrases. He says that the minister must speak about that which he cannot encompass. How many pitfalls there are along that road! Theology is close to poetry in method and intent. How, then, are poetic speech and critical analysis to be related? He suggests that he is finding a larger place for mystical experience in his own thought. These hints and questions, along with the enthusiasm for a living theology which this book promotes, leave the reader with the desire to get ahead with his own thinking as best he can and with an anticipation of Dr. Aubrey's own constructive theological work.

DANIEL D. WILLIAMS

SWEDISH CONTRIBUTIONS TO MODERN THEOLOGY

By Nels F. S. Ferré. New York: Harper's, 1939. 241 pp. $2.50.

Americans have been enthusiastic about Swedish achievements in industrial and social organization. Have we also something to learn from Swedish Lutheran theology? Dr. Ferré has written a thorough exposition of the theological movement at the University of Lund, which is apparently the center of the most significant developments. The author brings to his task the advantages of his own training in this country and in Sweden, his sympathetic understanding of the Swedish language and people, a critical mind, and genuine religious insight. An expression of gratitude is in order for such a painstaking achievement in introducing almost totally new thinkers to English readers.

There is no room here for a summary either of Lundensian thought or of Ferré's own critique. To attempt that in a few lines would be to violate the whole spirit of this book, which aims at careful, detailed exposition. We must seek more than a passing acquaintance with brief summaries of the work of other

Christian thinkers. If it may serve the purpose of arousing interest in this important book, I may remark that this Swedish thought has shared in the general Continental reaction against liberalism but that its positions differ in significant respects from those of the dialectical theology. American liberals will discover here the familiar Continental emphasis on man's totally lost condition apart from the grace of God. But, on the other hand, Aulen and Nygren and Bring, the leaders of this movement, all make the love of God their central theme. Again, while these men hold that the basic motif of Christianity can be discerned only through faith, yet they do not attempt to state their position in the violent irrational paradoxes of which others have made use.

Dr. Ferré himself would like to push this theology in the direction of a greater recognition of the goods of natural existence. If this can be done, there may be possible a greater meeting of the divided mind of Christendom. This work is a first-rate contribution toward that end.

DANIEL DAY WILLIAMS

UNDERSTANDING CHILDREN

By Lewis Joseph Sherrill. New York: Abingdon, 1939. 218 pp. $1.25.

The interest which Dean Sherrill arouses in teacher-training institutes is evident in the apt use of anecdote to illustrate teaching points in this book. It is an easy-reading summary of conclusions from educational psychology, mental hygiene, and personal contact with children. The educational psychology is of a modified Thorndyke position. A proper title for the book would seem to be "How To Teach Children Christian Ideas," since it contains very little of studies of growth and development or of the psychological guidance approach to understanding personality. Armed with the latter, we might begin to understand why a person might have a lifelong "acquisitive propensity" expressing itself in various forms, and the direct study through friendship with a particular child which Dean Sherrill urges as "home work" for the course might result in greater helpfulness to the child.

The specifications set by the editor for the book require a rapidly moving treatment—"an understanding of what children are, how they became what they now are, how they become what we would like them to be, how to recognize in them the signs of growth." Perhaps the failure of teacher-training to capture advanced positions is due to this "shotgun" approach. A more narrow objective would have enabled Dean Sherrill to give more of the concrete data upon which the conclusions of educational psychology are based, more of actual illustrations of the child in the church-school situation, and accordingly the teacher being trained might have opportunity to exercise thought and judgment rather than simply to accept the word of an authority.

Dean Sherrill does yoeman's service in dispelling the myth of childhood as the golden age of memory; in correcting the commonly distorted ideas and attitudes about "extravert" and "introvert"; in pointing the futility of depending upon verbal abstractions ("nonsense syllables" to the child) to produce religious character; in emphasizing that "the child must be a partaker in living which is Christian in deed" and "Christian fellowship is the area in which Christian growth can take place." Scattered throughout the book are such hints that might well transform the teaching of a church school. It is one of the better books of the "Teacher Training Series."

ROSS SNYDER

THE HAND OF GOD

By Oswald W. S. McCall. New York: Harper's, 1939. ix+158 pp. $1.75.

This is an unusual book. It is a series of meditations on the meaning of life, inspired by the contemplation of Rodin's sculptured "Hand of God." It is not an interpretation of Rodin's masterpiece; rather, the author takes off from Rodin on flights of his own and produces a work of art in its own right: provocative, inspirational, intellectual, sensuous, passionate.

Various aspects and interpretations of life pass in review: life in the grip of inexorable forces that are emotionally experienced but intellectually uncomprehended—forces elusive and possibly hostile. The pageant of life shows beauty coupled with tragedy, free will with

moral responsibility; the corrosion of time, moral failure, but also cosmic purpose and a moral order; the mystery and glory of personality; dogma as the grave-clothes of a dead past, but the Spirit as man's guide in the Threefold Way; man's perpetual Fall and his continuous redemption. After all, the meaning of the Hand must be found in what it holds—persons.

This is no pedagogue's dissertation—and no sermon, though a sermon is implicit in a hundred phrases. Rather it is a series of ejaculations, surmises, pictures, intuitions. Here are prayers, mystic sentences from Job, a poet's appreciation of the value of words, flashes of nature similes, insights that are the distillation of a life of thought, courage that dares face ultimate issues, reverence, a lofty and sustained diction, and the moral earnestness of a prophet.

ALBERT E. BAILEY

WOMEN AND THE WAY: CHRIST AND THE WORLD'S WOMANHOOD, A SYMPOSIUM

By Mme Chiang Kai-Shek et al. New York: Friendship Press, 1939. Cloth, $1.00; paper, $0.50.

Mme Chiang Kai-Shek writes the Prologue, Muriel Lester writes the Epilogue, and other women leaders from eleven countries present this symposium about the effects of Christianity on the individual lives and the general status of women in different lands.

Here is a new kind of book on Christianity around the world. Out of racial backgrounds as opposite as the African and the Chinese, nurtured in cultures native to India, the Netherlands, or Argentina, experienced in varied professions and services, these women write with authority. Out of their wide diversity emerges a unity of conviction that women of all lands—"sisters under the skin"—with problems in common can find in the Christian religion the way to their true place in home, community, nation, and world fellowship.

To support this shared conviction, the writers picture the lot of women before and after Christianity came to their lands. These pictures seem to be painted with an honest brush and true coloring. Recognition is given to assets as well as liabilities in the status of women as Buddhists, Moslems, Hindus, and Confucianists. But evidence is piled up to prove that the Christian leaven has been a liberating force in many areas of woman's life, not only directly as through education in mission schools and colleges and in women's religious organizations but also indirectly as the Christian spirit operates through economic and social change. For in recording the progress, gradual or swift, of women along the way, this symposium inevitably reveals also much about the penetration of the Christian dynamic into the whole life of peoples in different countries of both hemispheres.

Variations in literary quality among the sections may be noted as in any symposium. But as a whole this book is a readable and important survey of the changes wrought by Christianity in the position of women and their common problems still needing solution.

PAULINE L. SAGE

REVOLUTIONARY CHRISTIANITY

By Sherwood Eddy. Chicago: Willett, Clark, 1939. 229 pp. $2.00.

The author wrote most of this book in the "great garden of the Deanery in Canterbury . . . . sitting in the open sunshine amid a chorus of birds," but with the "growing conviction of war and revolution." Beautiful gardens and revolutions, peace and war, love and violence, fascism, communism, capitalism, and the Christ in history—are the ingredients which brew "revolutionary Christianity."

Sherwood Eddy strives to answer two great questions: What, essentially, constituted the role of Christianity in history and what should be its basic role today? Tremendous questions indeed and answerable in a single volume only because of the limited range of one's personal experiences—for the author presents predominantly his *experiential* point of view. His personal history necessarily gives rise to such themes as the reconciliation between Christianity and a qualified Marxism, and the irreconcilability between Christian principles with capitalism, fascism, and Russian communism.

He has done a good job in pointing out some of the vitally important labors of Christians

today, but his evaluation of what Christians have done in the past seems to this reviewer neither justifiable nor fair. The urgency of the moment for him has obscured historical perspective, or certainly such statements as the following could not be made: "As a new thesis of positive truth his [Jesus'] followers were bidden to go into the world as the heralds of this whole gospel. But, alas, however perfect it was, we must candidly admit that for nineteen centuries Christians have failed to fulfil it." Failed to *fulfil* to be sure, but there has been a respectable amount of partial accomplishment. After all, Christ's perfection and the imperfections of Christians demand a long-term view of the word "fulfilment."

The volume presents a challenging picture of Christianity in the modern world—a revolutionary age.

PAUL GIA RUSSO

THREE NEW MISSION STUDY BOOKS

Through Tragedy to Triumph. By Basil Mathews. New York: Friendship Press, 1939. 186 pp. Cloth, $1.00; paper, $0.60.

Comrades round the World. By S. Franklin Mack. New York: Friendship Press, 1939. 165 pp. Cloth, $1.00; paper, $0.60.

Homeland Harvest. By Arthur H. Limouze. New York: Friendship Press, 1939. 211 pp. Cloth, $1.00; paper, $0.60.

All three volumes stress "our world-wide responsibility." All three bring home to the local church its ecumenical and missionary character.

Though full of vivid references to the world-meeting of the International Missionary Council at Madras, the book by Mr. Mathews is far more than an attempt to "bring home" another ecumenical conference. He does not blink the dramatic meaning of the word "tragedy." Tragic choice has an eternal character, and the ways in which men face tragic issues are as old as life. Resistance, escape, and resignation stand over against the Christian path which "conquers the evil without evading the tragic issue or the suffering that goes with it .... which triumphs not only over the evil, but over tragedy itself."

But, when a Christian desires to look realistically into the heart of the tragic world-situation, he realizes that "no one mind in however long a lifetime could begin to encompass it." Right here comes the justification and function of ecumenical conferences like Madras at which Christians from all over the world "focused their living experience upon the task of seeing the world in true perspective."

Madras saw at least three tragic choices confronting the world-church in the midst of a world which worships many other gods—the state, the nation, economic laws. If it would mediate the will of God to this world, this community must declare a transforming and revolutionary message. One path lies through an adventuresome ministry of teaching and healing. But Madras convinced Mr. Mathews that nothing less than "the living waters of evangelism" could sustain Christians as they faced the world's tragedy on a world-scale. Only the worshiping church can become the conquering community. Any idea the reader may have held that Christianity belongs exclusively to Western civilization and Gothic structures evaporates upon reading this chapter. Madras revealed the resources of the younger churches which now have a message for their perhaps indigent parents.

Like Mr. Mathews' book, *Comrades round the World* "brings Madras home" and more besides. Mr. Mack states that "one purpose of this book is to help American young people become acquainted with Christians from other parts of the world so that they will see that the church is strong and alive, and that they cannot afford to cut themselves off from it if they are interested in building a Christian world."

After a vivid youth's-eye picture of the kind of world we live in, Mr. Mack seeks to discover if the average local church has any cause about which young people can get excited. How make each local church a fellowship of eager, active Christians? The next three chapters suggest three ways: take Jesus seriously, begin right where you are, and allow no handicap or ridicule or suffering to discourage you. And Mr. Mack introduces the reader to real, live young people around the world who are taking just these steps.

He sets disciplined meditation and intensive Bible study over against the empty busyness of the lives of most young people and encour-

ages the extension of the "ashram idea" in summer conferences. Greater inner resources come to young people from a deeper fellowship with one another and above all with the "Person" whom they follow. His last chapter puts the question to the reader: How wide is your world? The only really barriers in the world today are "heart barriers"—prejudices. There are no "hick towns" in the world, only "hicks" —persons of narrow interest who do not care to say "the world is my country." The missionaries have made the world into the "country" of the Christian. "That brotherhood of all the followers of Jesus Christ which we call the church is the one unsundered, unshattered, and undaunted community, world-wide in extent, that exists today."

Homeland Harvest opens with a thumbnail sketch of the history of missions in this country. Great names stand out on the pages. The map of America appears in a new light seen through the eyes of men under compulsion to carry the "good news" to its far corners. American history takes on a new coherence when strung on the thread of the aggressive organized effort to capture for Christ an expanding continent and a rising tide of immigrants. The recurring periods of war and unbelief and "awakening" provide a perspective for our own day. "Wars never lift the church nearer God, nor do they leave the Christian movement afire with the passion to win a world to Christ."

Against this historical background, Dr. Limouze plunges right to the heart of the problem: what is the full purpose of evangelism? Shall Christians take pride in statistics showing increased membership, or does the great task of evangelism lie truly at home within the company of so-called Christians? "This underlying purpose of the church . . . . has at its heart the program of relating people to Christ."

For this task evangelism remains basic. Methods may change, but the appeal is the same—a message proclaimed by words and lives, despite all obstacles. Dr. Limouze introduces the reader to striking examples of "twice-born" persons influenced by the evangelism of Christian pastors and mission schools. The mainspring of Christian leadership lies in "spirit-filled lives." Church and school provide resources for creating Christian leaders for a range of service as wide as life itself. Lives of individuals shine through the pages to attest the actuality of this emerging leadership. The reader sees glimpses of their work as individuals—doctors, teachers, social workers —and is taken into institutions out on geographical and social frontiers. Everywhere it is *persons* who lead the church to pay the price necessary to change its own community.

The last two chapters contain a penetrating disclosure of the cost of home missions and a careful study of trends which influence missionary giving in local churches.

The book includes tables of the giving and membership of the major religious bodies in the United States as well as a helpful topical bibliography and an index.

EDWARD F. OUELLETTE

HIGHLAND SHEPHERDS

By Arthur Wentworth Hewitt. Chicago: Willett, Clark, 1939. 246 pp. $2.00.

For years rural pastors and leaders have clamored for more books and studies related explicitly to the small church in rural town or open country. *Highland Shepherds* is just the sort of book we have wanted. It treats in a general way the subjects of rural parish administration, preaching, worship, and pastoral work. The author, a lifelong and well-known pastor in rural Vermont, reaches into the experiences of many farm parishes and lives to write this very human book. His humor, added to the meat of suggestion and advice, make the reading not only informative but enjoyable.

With a sharp pen he clearly outlines the characteristics and motives essential to the country pastor and condemns those which are detrimental. His treatment of the pastor's message may be slightly old-fashioned but not outmoded, for the simple tones of eternity and love sound always near to the soil and toil of the farm—as most rural ministers well know. The treatment of worship and of pastoral work is comparatively brief when one considers its relative importance, but every page holds practical thoughts and suggestions.

This is not a treatise on rural sociology, nor does it consider the growing farm problems of

today in their relation to the rural church. Perhaps this is because the author lives in Vermont. The book would certainly have been strengthened for the midwestern rural minister if it had discussed the shepherd and his message for sheep discouraged by drought, beaten by depression, and highly mobile because of mounting farm tenancy. This omission, however, is hardly a defect, for the scope of the work is necessarily limited. Its staccato style, humor, timeliness, and wisdom make it a welcome book in a needy field.

CLARK HARSHFIELD

NEW ONE-ACT PLAYS

In Heaven and Earth. By Denis Plimmer. 8 men, 1 woman, and extras. New York: Samuel French, 1937. $0.35. Royalty, $5.00.

An intensely emotional but somewhat heavy-handed, negative, and episodic defense of the pacifist position projected against the hysteria of a wartime situation.

Moonset. By Helen M. Clark. 6 men. New York: Samuel French, 1939. $0.35 Permission to produce given with the purchase of six copies.

The survivors of an English desert patrol, trapped in a wadi by the Arabs, await the coming of daylight and certain annihilation. Out of their suffering and despair comes insight into the futility of war. Then the Stranger comes and leads them all, miraculously, to safety and new faith and the future job of making war on war itself. Despite the weakness of the miraculous escape from the immediate problem, the play has undeniable atmosphere and challenge. Production requirements are simple but exacting.

LOUIS WILSON

THE AMERICA IN ACTION SERIES

All the following are published separately at $0.30 each. No royalty. New York: Dramatists Play Service, Inc., 1939.

A Salute to the Fourth. By Elizabeth McFadden. 6 men, 1 woman, and extras.

A tightly knit, well-written play contrasting the spirit of the Bill of Rights with the false patriotism of the historic Know Nothing party and, by implication, of its present-day successors. Deeply human and convincing, movingly sincere. This play, like those which follow, belongs to a series intended to exalt "the basic democratic ideals that underlie the American conception of life and government" through dramas adapted to the special needs and limitations of young people. Like the rest, it succeeds in this.

Enter Women. By Olivia Howard Dunbar. 5 men, 1 boy, 3 women.

The American delegation to the World Anti-slavery Convention in London in 1840 included several American women. They were barred from the convention floor but allowed, as a special concession, to sit in a small balcony behind a heavy curtain. Out of this indignity, a woman of character launched the struggle for women's suffrage. This simple, gay, and spirited play tells the story.

Fires at Valley Forge. By Harold Harper. 9 men.

For uncostumed players on a bare stage, this play, nevertheless, succeeds in breathing life and feeling into the quite heroism which is the story of Valley Forge.

Haven of the Spirit. By Merrill Denison. 13 men, 1 woman, and extras.

Another vigorously simple play which drives home in impassioned terms one of the fundamentals of American democracy—religious freedom. Mary Dyer, the Quaker refugee, is almost ejected from Providence Plantation and sent back to certain execution in Massachusetts, but she is saved by the intervention of Roger Williams.

Seeing the Elephant. By Dan Totheroh. 4 men, 1 woman.

The ambition and determination which drove the Forty-niners westward in spite of hardships and dangers is seen through a pathetic yet brave episode beside the covered-wagon trail. The quietly powerful story of how three children forced their weak-spirited father to continue westward after the valiant mother had died.

LOUIS WILSON

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Bible Study:

BLUNT, A. W. L., The Teaching of the New Testament
CHAMBERLAIN, G. L., Making the Bible Live
COHON, B. D., The Prophets
COLWELL, E. C., and MANTEY, J. R., A Hellenistic Greek Reader
JAMES, F., Personalities of the Old Testament
MATTHEWS, W. R., Christ
PINCH, F., The Greatest of These
RIDDLE, D. W., The Gospels, Their Origin and Growth
TEMPLE, W., Readings in St. John's Gospel

Church History:

ATTWATER, D., St. John Chrysostom
GARBER, P. N., The Methodists Are One People
GREEN, V. G., The Franciscans in Medieval English Life
JORDAN, W. K., The Development of Religious Toleration in England
McNEILL, J. T. (ed.), Environmental Factors in Christian History
PEERS, E. A., Spain, the Church and the Orders
SCOTT, W., A History of the Early Christian Church
SWEET, W. W., Religion on the American Frontier, 1783–1850, Vol. III: The Congregationalists
SYMONDS, N. E., The Church Universal and the See of Rome
THOMPSON, J., European Civilization

Science of Religion and Missions:

BALLOU, R. (ed.), The Bible of the World
CAVE, S., Hinduism or Christianity
MADRAS SERIES, The Authority of Faith, Vol. I
———, The Growing Church, Vol. II
———, Evangelism, Vol. III
———, The Life of the Church, Vol. IV
———, The Economic Basis of the Church, Vol. V
———, The Church and the State, Vol. VI
———, Addresses and Other Records, Vol. VII
WEBSTER, D. E., The Turkey of Ataturk

Philosophy and Psychology:

GILSON, E., Christianity and Philosophy
HOLMAN, C., Religion of a Healthy Mind

Religion and Theology:

BADCOCK, F. J., The History of the Creeds
BLACK, H. G., The Way Out
BRUNNER, E., Man in Revolt
EDDY, S., Revolutionary Christianity
JONES, R. M., The Flowering of Mysticism
KIERKEGAARD, S., Fear and Trembling

KIRK, K. E., The Study of Theology
LEWIS, E., The Faith We Declare
PRATT, J. B., Naturalism
ROBINSON, H. W., Suffering, Human and Divine
SLATER, R. H. L., God of the Living

Practical Theology:

BLACKWOOD, A. W., The Fine Art of Public Worship
GIFFORD, W. A., The Eternal Quest
GREEN, P., The Devotional Use of the Bible
HEWITT, A. W., Highland Shepherds
MCCALL, O. W. S., The Hand of God
NEWTON, J. F., The Stuff of Life
ROBBINS, H. C., Preaching the Gospel
SOCKMAN, R. W., Live for Tomorrow

Social Ethics:

ARONOVICI, C., Housing the Masses
BAKER, O. E., Agriculture and Modern Life
BARTH, K., Church and State
BRUNNER, E. DES., Immigrant Farmers and Their Children
———, Industrial Village Churches
———, Town and Country Church in the United States
———, Village Communities
NASH, A. S., Education for Christian Marriage
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